

Notre Dame Scholastic.

Disce quasi semper victurus; vive quasi cras moriturus.

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Maurice de Guerin.

The old wine filled him, and he saw, with eyes
Anoint of nature, fauns and dryads fair
Unseen by others; to him maidenhair
And waxen lilacs and those birds that rise
A-sudden from tall reeds at slight surprise,
Brought charm'd thoughts; and in everywhere
He, like sad Jacques, found unheard music rare
As that of Syrinx to old Grecians wise.
A pagan heart, a Christian soul had he;
He followed Christ, yet for dead Pan he sighed,
Till earth and heaven met within his heart:

As if Theocritus, in Sicily,
Had come upon the Figure crucified,
And lost his gods in deep, Christ-given rest.
MAURICE F. EGAN, in *Scribner's*.

Local Associations.

It has long been a disputed point how great an influence the surroundings have upon a man. In other words, the world has been discussing for a long time whether circumstances make the man or man the circumstances. Be it as it may, no one can deny that it is inherent in man's nature to fashion his life that it may be in accordance with the circumstances of time, place, customs and manners; in short, "being in Rome to do as the Romans do." This is all very commendable from some standpoints, but it would be much more so could man discriminate between what is and what is not worthy of imitation, and, so discriminating, guide his life by what might be good, while rejecting the evil. But unhappily this is not the case. We imbibe principles which are at once good and evil, wise and foolish, beneficial and hurtful, where with a little discrimination we might be greatly improved, and this not at the expense of some opposite error counterbalancing the good.

That the associations we form may be good, wise and beneficial, and at the same time not endanger us by contact with the opposite errors; that by contact and conversation with men of superior mind and talents we may imitate them, and so doing become better, morally and mentally—this is what we should strive to attain, and this is the greatest reason why all who are able should receive a college education. Not but that there are good men, men whose lives are worthy of emulation, outside the college walls; but here you find men who devote their whole lives to the attaining and diffusing of knowledge; and here, it must follow, is the best place to form the mind and body, that they may be able to endure the hard knocks they will receive when brought in contact with the world. It is not simply to learn the rules of Prosody and Syntax, to learn to talk a little French, or to write a Latin verse, that we are sent to college.

Far from it. Youth is the springtime of life; and as in spring the appearance of the vegetation is a sign of what it will be upon maturing; and as the husbandman takes good care to have his crops well started, knowing well that they need but a careful watching in the start to make them yield well when the time of harvest comes; so it is the object of parents to inculcate into the minds of their children principles of uprightness, honor and integrity.

Therefore, as youth is so quick to receive impressions, it should be our care to cultivate the society of those whose examples we are most apt to imitate, and who will benefit us thereby, while at the same time we should model our own lives so that they might be good examples for less perfect persons, who may perchance look up to us for example. Some wise man—I cannot recall the name—has said that he never was so proud as when he was the least distinguished member of a party. Nothing else than a firm conviction that infinite good resulted from communication with his superiors could have suggested this remark. The Protestant father of Edward Gibbon, the celebrated author of the "Decline and Fall of Rome," must have also been convinced of this fact when he sent his youthful son to Geneva to prosecute his studies under infidel and atheist professors, in a place which was notoriously infidel, knowing full well that the Catholic Faith, so lately professed by his son, would quickly be lost by communication with these men. Edward Gibbon's mind was yet susceptible, and his father was sure that the only way to root out of it the Faith he despised, was to throw him into the companionship of those who openly scoffed at Christianity, and who by a sort of philosophy could convince him of the fallacy of its teachings. How well they succeeded, you all know; and it is this alone, this "sapping solemn with solemn sneer," as Byron has it, that prevents his work from becoming one of the most faithful histories in the English language. But who is inclined to place any confidence in one who openly avows his disbelief in his Maker? We often wonder at the customs of foreigners, and we ourselves never think that a year's sojourn in a foreign country would change us so much as to make it a subject of remark to our own countrymen.

But it is when one keeps bad company that the evil effects of association shows itself most clearly. We see a young man, whom we have known as a polite, gentlemanly and honorable man, change almost before our eyes. Bad books are surely a great curse to mankind; but it is, in my mind, almost useless to prove that they effect so much harm as bad company. For man is prone to follow where others lead, especially in his youth; and when he falls into the hands of an artful villain, one who can make the path of iniquity as rose-colored as possible, then it does not take long for him to run his downward course. It

needs a more lively and creative imagination than it is the luck of most men to possess, to be so moved by a yellow-covered novel that we would leave our homes and follow the course of its hero, but it would only need a man such as the hero of that might be, to persuade the youth of the brightness of his life. It should be the ambition of everyone to seek and form such associations as will be of benefit to him, that will enlarge his ideas and strengthen him for the journey of life he is about to take. W.

Three Celebrated Definitions of Poetry.

Aristotle gives a beautiful definition of poetry when he says: "The historian and the poet differ, not because one writes in prose and the other in verse; but because the historian narrates what has happened, and the poet writes of that which can or should happen. Poetry is therefore more grave and moral than history, because it treats of generalities, while history relates particular events."

It is almost impossible to establish in fewer words and with more philosophical clearness the dignity of poetry. And these few words may serve as a text to one who would clear Aristotle from the imputation of wishing to subject the human mind to the senses, and having, as a consequence, confounded poetry with a strict imitation of nature. It may be seen that it is not the particular world of phenomena, but the general world of ideas, that the philosopher proposes to the study of the poet, and nowhere perhaps is he better shown as the faithful disciple of Plato, of whom he is ever considered a rival and almost an enemy. On this important point Bacon, who is ordinarily regarded as an adversary of Aristotle, follows him so closely that he seems to make simply a paraphrase of the passage already quoted. Here are his words, in his book on the "Advancement of Learning":—"As the sensible world is inferior in dignity to the human soul, poetry seems to give to human nature that which history refuses to it, and contents the soul, in one way or another, by the phantoms of things, in default of sensible realities which it cannot give. For if we reflect on this subject, we discover in this office of poetry a strong proof of this truth—that the human soul seeks in things more of grandeur and splendor, order and harmony, agreement and variety, than it can find in nature since the fall of man. Therefore as actions and events, which form the subject of true history, have not that grandeur which can please the soul, poetry at once appears, which imagines deeds more heroic. Moreover, as the facts which a true history presents are not such that virtue can find therein its recompense, nor crime its punishment, poetry rectifies history in this respect, and imagines issues which correspond better to the designs and laws of Providence. Furthermore, inasmuch as history, by the monotony and conformity of its facts, wearies the human soul, poetry awakens its powers by presenting before it pictures of events that are extraordinary, unexpected, varied, full of contrasts and of vicissitudes, so that poetry is to be commended less for the pleasure it excites than for the grandeur of soul and the purity of morals which it can produce. It is not, then, without reason that it seems to possess something divine, since it lifts the soul to the loftiest heights, accommodating the images of things to our desires, instead of, like reason and history, subjecting the soul to things."

Evidently, in writing these lines Bacon is explaining Aristotle; he simply adds a Christian idea to the idea of

the philosopher. Like all the great men of the seventeenth century, he sought in religion the germ of a new philosophy, and thus from the dogma of man's fall he borrowed his interpretation of the thought of the Stagyrite. Considering that the fall had debased the human soul to subject it to nature, he made of poetry an eternal protest against the fall for the benefit of man's dignity. This gives the imagination a very beautiful rôle, and it would be difficult to conceive a higher idea of its power. The faculty by which it will be given us to approach the Infinite from which we are separated, and to divert the exile in which we are placed far from Him, will become the noblest and first of our faculties.

Another great mind, Fénelon—who also sought in the dogmas of religion the foundation of philosophy—has given a definition of poetry, which at first sight seems to contradict that of Bacon. In the second of his beautiful *Dialogues on Eloquence*, the author of *Telemachus* thus expresses himself: "Poetry is nothing more than a living fiction painted by nature. If one have not the genius to paint, he can never express things in the soul of his hearer; all is dry and wearisome. Since the original fault, man is all enveloped in sensible things. There is his great evil, he can not long attend to what is abstract. Body must be given to those instructions that are to be impressed on his mind—images are necessary to retain them. Hence it is that so soon after the fall poetry and idolatry, always joined together, became the whole religion of the ancients."

Thus, poetry, which Bacon represented as a protestation against the fall of man, is, on the contrary, considered by Fénelon as a consequence and an ignominious mark of that fall. The French writer, however, is not so far from the English philosopher as might at first appear. In poetry there is the idea to be represented and the image which represents it. Aristotle, who was a philosopher, regards the first; Fénelon, who was a poet, attaches himself to the second; Bacon seems to have very happily united both. Fénelon has considered principally the necessity in which man in his terrestrial condition finds himself placed, of clothing his thoughts in earthly images. Bacon understood that not only under these images truths of a superior nature may be found, but also that these images themselves, by their little resemblance to nature, which they surpass, bear witness that man feels himself by his origin and his destiny above the reality in which his present life is enveloped.

Observation and Meditation.

The maxim that man is the architect of his own fortune has received such universal assent that no one without presumption would venture to call its truth in question; yet it cannot be doubted that a great number of diffident young men when considering the maxim in reference to themselves secretly fear that it is not true. I will not limit the number of these young men to such only as are diffident, but will extend it to all who do not presume to throw aside the teachings of experience, and, relying upon their own abilities, say, "It is true in my case at least."

The secret fear above mentioned is not altogether without foundation; for a certain amount of pride, pardonable pride, if you will, that is to be found in the most diffident of men, would, if unchecked by reason, pass the bounds, and lead to excesses. Sensible men, therefore, always feel no little solicitude when great things are at stake. But the fear of being unable to become a good architect of one's

own fortune is something more than the ordinary fear felt at the issue of great events. Although a doubting fear, it amounts at times almost to a fearful certainty. One sees himself surrounded on all sides by aspiring men, a great number of whom possess, and apparently are determined to exert, all the requisite abilities for success; yet few, very few, of them will succeed. A reasonable mind, not blinded by pride, continually sees the verification of this fact, and as a consequence is inclined to doubt its own ability to rank itself among the enviable few. And, in truth, a great number of the weak-hearted give up on this account life's great battle; while the braver, in still fighting on, are often obliged to close their eyes to surrounding circumstances. This should not be. Man may become a good architect of his own fortune if like other good architects he has perfected his plans. But in order to know how to draw these plans in such a manner as to be able to carry them out in practice, we must first learn how to do so. The necessary knowledge obtained, our plans drawn out systematically, and in such a manner that each portion tends to strengthen them as a whole, we may proceed with a fair hope of success.

To find out then a method of proceeding which will be accessible to all the different classes of society, and applicable to all the different occupations, is the difficulty. Owing to the fact that the method consists in the action of the mind and use of the senses, its application is not discernible in other than ourselves, and consequently does not lie open to others; it can only be obtained by experience. It is this that makes it so discouraging when we see so many men, possessing and apparently using all the requisite means for success, fail, and so very few who succeed. As both of these classes use to all appearances the same means, we are at a loss to know to what to attribute the failure of the one and the success of the other. The first conclusion that forces itself upon us is that one does not possess as good natural abilities as the other; but when we stop to investigate we often find that the one who has succeeded was not only far inferior in natural ability but was also often inclined rather to be less energetic, less persevering, and perhaps less moral. Sometimes, therefore, it is not surprising to see not a few superficial thinkers incline to the opinion that fortune is what the indolent have so often loved to call her, a fickle dame, lavishing her favors upon whomsoever she wishes. This is not the case, however; and experience generally proves the truth of the axiom that a man is the artificer of his own fortune.

As before stated, the method of learning how to proceed in such a manner as to be successful consists in the proper use of the faculties and senses; and in this, as in all other cases where the cause is not perceptible, experience as a product of cause and effect must cease to teach until the cause of the effect be made known. That proper meditation and observation is the true method of learning how to proceed in such a manner as to be successful needs but little illustration. The thoughtful mind accepts it as a fact immediately. If we analyze the method by considering the effect produced, first, upon those who exclusively observe without meditating; secondly, upon those who exclusively meditate without observing; thirdly, upon those who neither observe nor meditate; and fourthly, upon those who both observe and meditate, we shall find that they each give rise to an extreme division in society. The first two divisions or classes differ directly; the one talk all the time, and never think; the other think all the time,

and never talk. The last two divisions also differ directly: the one are know-nothings; the other, wise men. Now, in order to discover whether the above named causes will account for these four divisions or classes in society, let us examine each cause separately and see whether its attributed effect is or is not in harmony with reason. It is not difficult to infer what the effect of the first exclusive observation is. The observing mind, coming in contact with things and events always more or less fruitful in giving rise to ideas and facts, becomes in the course of time, if you will pardon the rusticity of the similitude, like a store-house filled with a mass of confused yet fruitful products. Wheat, barley, rye and oats are all mixed together, and when the farmer comes to get wheat for flour he is either obliged to sit down and pick it out kernel by kernel, or tell his hungry family to mix all together in the fashion of horse-feed. As it is with the farmer so is it with the exclusive observer. When he desires to speak upon or discuss any particular subject he is either obliged to tell his listener to wait until he can gather together his scattered thoughts on that particular subject or to mix up his ideas like the farmer's horse-feed. Nor is this the extent of his misfortune. The farmer sees the state of affairs immediately; but his brother in misfortune, as he never opens the eyes of his mind, does not, and suspicionless of the genuine qualities of his knowledge, he is led to believe by its vast extent that he has few equals. The consequence is that he is eternally victimizing some one with his nonsensical speeches and stories. He can expound all the great financial questions of the day; knows just why such a measure succeeded and just why such a one did not. He will tell you how he had always advocated the former, and how he had persistently warned his fellow-citizens of the pernicious effects that would follow the latter. A further description of this superficial and bombastic class of individuals is not necessary. We have all of us, no doubt, been victimized by them too often to need more than a hint, and they loom up in numbers through our past experience. They always stand at the foot of their profession, and are generally known by distinct titles. If they belong to the legal profession they are called *pettifoggers*; if to the medical, *quacks*; and if to the political, *stump-speakers*. The effect is a natural one. Education in order not to flatter must be either studied from or reduced to principles. If this class of individuals would only give a little careful thought to arranging their ideas, facts and experiences, according as they obtain them, and with reference to their causes and the circumstances which materially modify the relation of cause and effect, they would then have a knowledge digested and original, guiding and true, which they could utilize with effect upon any subject at a moment's notice. As it is, they have merely bare, unproductive facts. The circumstances giving rise to and relating to them are lost, and they are no longer traceable to their cause. The consequence is that Patrick Henry's guide, the "lamp of experience," is lost to them for practical intents and purposes.

In reference to the second class, who exclusively meditate without observing, the effect is apparent. Momentous events, pregnant it may be with interest to them, pass by unnoticed; engagements are made and broken; friends passed by unrecognized; judgments rendered by default, and forty other such things, which tend to totally disqualify a man for business. These of themselves are enough to, and always do, undermine a man's success. But

these are not all. Man is a social being and as such has his social duties to perform. If he performs them in a careful and agreeable manner he conciliates the affection and commands the respect of society, and this is virtually opening the door to success.

But exclusive meditation is inconsistent with the duties of a social being. It gives rise to the absent-minded and "wall-flower" class of people, both of which are useless to society. We all recognize the profundity of the one and the beauty of the other; but they are not practical,—they are honorary, not active members. To the one we may give respect, nay, bow with reverence, if you will; to the other sympathizing glances; yet we pity and shun them both.

We have now seen what are the separate effects of exclusive observation and exclusive meditation. Neither, of itself, is sufficient to make a man successful in life. The effect previously attributed to each cause is evident. The first talk all the time, and never think; the second think all the time, and never talk. Both equally tend to undermine a man's success. Apparently, then, that class in society which avoids them both follows the better path. It is not so, however. Only the extremes of both should be avoided. Howard's golden mean is the rule to follow. To avoid them both is to avoid the only means of educating the mind, which is immeasurably worse than following either extreme. It is better to know something at least, although it does delude us into the belief that we know much more than we do in reality, than to be a numskull, a stumbling-block to our friends and to society.

But now with regard to the fourth and last cause, the attributed effect of which was wisdom and success. Observation fills the mind with materials; meditation moulds them into shape. As moisture gives the tree its life, vigor and fruitfulness, so does meditation give life, vigor and fruitfulness to the materials gained by observation. When used properly, one tempers the other. They act in unison, and tend towards the same end, the utilization of experience for the benefit of man, individually or collectively, privately or publicly, socially or politically. They make of the mind a little foundry in which each has its own separate duties to perform.

Observation, then, gathers the materials and meditation melts them down, works them over and turns out something new and original. It is not difficult to distinguish the observant class of men in society. You will find them at the head of armies and in the legislative halls. They are the makers, the supporters, and executives of governments. Their ruling hands and minds are felt in all departments, and felt too in such a manner that they cannot be mistaken. When the ship of state is guided by their hands she goes steadily on her course through tempests and shoals. They are the men who have made life a success. Ruling minds—practical, everyday men—men of originality and utilized knowledge: not pettifoggers, but lawyers; not quacks, but doctors; not stump-speakers, but orators; neither are they absent-minded, but take notes in the parlor equally as well as in the office; not "wall-flowers," but the very life of society, its enjoyers and enjoyed; sunbeams breaking in upon and chasing off the dark clouds of human life; illuminating their surroundings with sparkling and glowing beams of mirth and gladness. We have now found the secret why it is that so many men who desire, and who do actually try to be successful, fail. They either observe too much and do not meditate sufficiently, or they meditate too much and work too little. The former spend too

much time in gaining their materials instead of utilizing them, and the latter spend too much time in turning over and over what they have, instead of gaining more. The faculties should be so used as to be mutual checks upon each other, and, as I said before, the extremes of both should be avoided, and the "golden mean" followed. Doing this, the "lamp of experience" which so enlightened the passionate advocate of "liberty or death" in that terrible moment when the chains of slavery were being riveted upon the hands of our ancestors, will shine brightly, throwing light upon all the pitfalls by which we are surrounded, guiding us through all the shoals and breakers of human life; and last of all, and above all, it will illumine the future path of that trial government which has for this last one hundred years granted to our fathers and to ourselves that full measure of liberty beyond which liberty ceases to be freedom.

W. J. M.

Music, and Some of its Effects.

Music is ranked in that branch of art called *callitechnics*, or the fine arts. It requires great patience and practice on the part of the one who wishes to become a skilful musician. Music has, like other great sciences, brought to light many most remarkable men, such as Beethoven, Mozart, Mendelssohn, Haydn, Boieldieu, Rossini, and a host of others too numerous to be detailed here. There are a thousand and one ways in which music may be performed, but the finest and at the same time the most difficult is that of singing. This branch had been made use of in the remotest periods of antiquity. In the fourth chapter of the Book of Genesis, we read of Jubal, a descendant of Cain, that "he was the father of them that play upon the harp and the organs." Josephus, the Jewish historian, who flourished in the time of Vespasian, tells us in his *Antiquities of the Jews* that Jubal exercised himself in music and was the inventor of the harp and the psaltery. Furthermore it is stated that not improbably from this Jubal came the *Jobel* or *jubilee*, the loud musical instrument used by the Hebrews in proclaiming their liberty in the year of Jubilee. The song of Moses at the Red Sea (Exodus, xv, 1-21), "Then Moses and the children of Israel sang this canticle to the Lord," etc., was composed in hexameter verse. So is likewise the song in Deuteronomy, xxxiii, 1-43, "Hear, O ye heavens," etc., in hexameter. After King David rested from his wars and troubles in the state, he spent the remainder of his life in composing songs and hymns in honor of the Lord, in various kinds of metre: hexameter, pentameter and trimeter, which he taught the Levites to sing on the Sabbath and other festival days. It is the general belief of historians that David is the originator and composer of the Book of Psalms. He invented several musical instruments: the viol, the psaltery, the cymbal, denominated by the Hebrews respectively the *cynara*, *naola* and *cymbalum*. David is usually represented with a harp in his hands. The *cynara* or viol was a ten-stringed instrument, operated upon with a bow; it must have borne a similarity to our violin. The *naola* or psaltery was an instrument of twelve musical notes, manipulated with the fingers; our harp, guitar, banjo or some such instrument, must be akin to it. The *cymbalums* were none other than what we call cymbals. The author of the Book of Ecclesiasticus states that in his time the singers in the Temple raised their voices in sacred song, and that the melody produced was in great and beautiful variety.

The Greeks and Romans were not at all backward in the art of music. Their songs go generally by the name of poems. The Greeks were first in this respect; the Romans second. Their poets composed and sang of their manifold gods, heroes, great men and deeds. It would weary the reader to give a detailed description here of Grecian and Roman poets and poetry.

Music has a great influence over man. Many an aching heart has found relief, many a weary mind has been refreshed, many a hard, stony heart has been softened, nay, even on the battle-field, when all around is overcast with the hue of death, or when reason, duty or patriotism are departing from the heart of the soldier, then by the mediation of music, be it only the sound of the bugle, trumpet or drum, he is, so to say, roused to a new life.

The moderate use of this art tends to strengthen the bond of social love, and cheers the industrious in the bosom of domestic life. The laborer, depending mainly on the labor of his hands, forgets his toil when he unburdens his heart in song or soothes his weariness by the sweet sounds of some musical instrument.

"When gripping grief the heart doth wound,
And doleful dumps the mind oppress,
Then music, with her silver sound,
With speedy help doth lend redress."—*Shakespeare*.

The influence exerted over animals by music will be our next point to illustrate. Observe how horses manœuvre and prance about at the sound of martial music; how cows and sheep follow their shepherd at the sound of a bell or a trumpet; how sporting-dogs run at the call or whistle of their master's bugle; how dromedaries and camels in a caravan crossing the Sahara follow more readily and in step if the guide plays on a fife or flute; how dogs howl at the sound of the violin and other instruments; how the bear dances to the sound of the drum, and the monkey to the hand-organ. Such are the common cases; but now let us speak of some not so well known. Locatelli, a celebrated virtuoso, owned a canary bird which would pay the greatest attention to certain passages which its master was wont to play for it on the piano. The little thing would rock to and fro, backward and forward; it seemed to take such great delight in the harmonious sounds coming from the instrument that, after spreading out its tail, wings and feathers, it would drop to the bottom of the cage, intoxicated, as it were, with music. Dupont of Nemours made various experiments with music on divers animals, and he was in every case convinced that music could and did influence them. Nay, even the jackass cocks up his ears at certain melodies, and shows his pleasure by working his head up and down; whilst at other melodies he will heavily shake his ears and utter loud, piercing shrieks. So, also, the dog shows great sensitiveness to music. On hearing a certain kind of music he will become very despondent and melancholy. If it be prolonged too far, the nervous system (especially of poodle and *spitz* dogs) is so greatly affected that if they cannot get out of the hearing of the music they will become wild and furious, and in some such cases there have been dogs that stretched out all fours and expired. Richard Mead relates the following as a fact. A friend of his, who was a celebrated violinist, had a dog that paid great attention when its master practiced on the violin. At certain passages the dog was as still as a mouse, while at others it seemed to suffer much, and uttered lamentable moans. In order to see what his dog would do, he once resolved to play the same passages

over and over for half an hour. He put his resolve into execution, and the result was the animal's death. At first it moved about impatiently, uttering deep moans, trembling in all its limbs, and then, falling at its master's feet, expired. Another case. A certain gentleman had a pointer which made itself known far and near by its prudence. Music always made it very uneasy, which feeling it expressed by moaning. One day a party of musicians stopped before the house and played. At the sound of the great bass viol the dog grew so uneasy as to jump at the fiddle and bite all the strings in two.

The flute seems to be the horse's favorite. Aristotle relates that the Crōtonians made use of this to the best advantage in their wars against the Sybarites. At the moment the battle was about to commence, the flutists played the most enchanting melodies, upon which the horses of the Sybarites immediately broke the lines and crossed over to the more musical warriors, refusing to follow the tunes of their former masters, in consequence of which they were easily captured. Music has a marked effect on hounds and horses. Dogs will often stare at their masters when they sing, showing the influence of the song upon their feelings by rolling their eyes, barking and howling. A celebrated singer of France, Lainé, possessed a remarkably strong, effective voice. When, in the opera of Spontini, he sang the triumph of Trajan, he had four horses trained to draw the triumphal chariot. At the triumphal song the horses first shivered and trembled, then threw themselves back on their haunches, spat foam all over the harness, and endeavored to break loose, now to the right and then to the left, so that several times great confusion and disorder arose on the stage. That such an effect should be produced on horses trained especially for the theatre, can only be ascribed to the sensation of fright, pleasure of corporeal pains experienced by the auditory nerves. From this it is evident that the horse may be influenced very powerfully by the human voice, and also by certain musical instruments, especially the flute. That music has an influence over animals in general may be inferred from the following quotation from Shakespeare:

"Do but note a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing and neighing loud,
Which is the hot condition of their blood;
If they but hear perchance a trumpet sound,
Or any air of music touch their ears,
You shall perceive them make a mutual stand,
Their savage eyes turned to a modest gaze,
By the sweet power of music; therefore the poet
Did feign that Orpheus drew trees, stones and floods;
Since naught so stockish, hard and full of rage,
But music for the time doth change its nature.
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

P. S.

—To the already noted diamonds of the world a few new ones have lately been added that are yet waiting to be dubbed with poetic names. They have been found at De Beers Pan, in South Africa, one weighing $47\frac{1}{2}$ and another $16\frac{1}{2}$ carats. The largest, however, weighing 87 carats, has been found at River Diggins.

A Dainty Chinese Dish.

During the year 1662-1722 when Kanghé, the Emperor of China, reigned, a revolution broke forth, which, however, was eventually suppressed. In the deciding battle, near Fan-Lian, the rebels were conquered and their leaders taken prisoners. According to the custom of China, the latter were to pay the penalty with their lives. One of them, however, prayed for mercy, and proposed to prepare for the Emperor such a delicacy as he had never before tasted, on condition that life would be granted him.

The Emperor, a gourmand on delicacies, at once agreed to the proposal of the rebel, and appointed a day on which he was to prove his skill in the culinary art. The day arrived. Around the table sat the nobles of the empire. The magot-soup and the savory dish of dog-stew had already been eaten, and all were anxiously awaiting the arrival of the dish which should decide the life or death of the rebel. At last he appeared, and placed on the table a covered plate. The covering being taken off, a turtle appeared, bearing in its beak a pickled carrot. The Emperor at once took the carrot and ate it, curiously awaiting what was to come. With a skilful movement the rebel lifted the scaly back of the turtle, when a dough of beanflower came to view which enclosed a roasted rat. The Emperor, smiling complacently, was about to help himself when the rebel, opposing, opened the rat. In its interior lay a splendidly baked turtle. With a shout of joy the Emperor was about to seize the delicacy when again the famous cook interferred. He opened the turtle and, behold! it enclosed a monstrous garden-spider about which several earth-worms had been gracefully entwined. Then the Emperor exclaimed with enthusiasm: "Fu!" which in English means "Delightful!" and devoured with smacking lips the ingenious delicacies infused one into the other. The Emperor not only at once pardoned the rebel, but appointed him mandarin of the seventh class, with red buttons and blue cap. The annalists of the empire recorded the incident as an extraordinary victory of a Chinaman's inventive genius.

J. B. B.

Scientific Notes.

—Prof. S. D. Jordan, of Ohio, has nearly finished an elaborate work on American ichthyology, in which will be described all the fresh-water and marine fishes of our country.

—The glass-makers of antiquity used only sand and an alkali, hence their glass had little durability. The credit of inventing flint glass, or the modern crystal, is due entirely to the English.

—Plants do not require near so much watering in the winter as in the summer. They should never be watered until the surface of the soil is dry. If watered too much the soil becomes sour and heavy, and the plant diseased.

—Mr. George Maw, F. L. S., discussing in the *Geological Magazine* the origin of the Great Lakes, states, among other facts, that the bottom of Lake Ontario is 365 feet below the sea-level and 600 feet below its own outlet into the St. Lawrence; of Erie, 462 feet above the same; of Huron, 145 feet above; of Lake Superior, 65 feet below the sea-level; and concludes that the idea of the excavation of Ontario to a depth of 600 feet by glacier action is wholly untenable, and that the theory of glacial excavation for the chain of Great Lakes must be set aside, in which, says the *American Journal of Science*, he is plainly right. Mr. Maw claims that the lake depressions are of post-glacial origin.

—The French Minister of Public Instruction has recently given his sanction to a project submitted to him by M.

Monchez for the formation of a collection of objects at the Paris Observatory, relating to the history of astronomy and of the observatory since its foundation. The collection will comprise: (1) Portraits of astronomers and other savants who have brought honor to the observatory by their works and discoveries; (2) medals relating to the history of astronomy and the observatory; (3) drawings, engravings, and photographs, representing celestial bodies or astronomical phenomena, as observed with the most powerful instruments, and at various epochs; and (4) old instruments that have served for astronomical researches and discoveries, or in studying the physics of the globe, along with a succinct account of the savants who had them made and the work they did with them.

—Dr. H. C. Chapman, of Philadelphia, has been enlightening the scientific men of that city with a long communication on the anatomy and zoölogical position of the gorilla, based on the dissection of a young specimen sent to him from Gaboon, carefully preserved in rum. As the result of his examination, Dr. Chapman protested against the general error so common among non-professionals that evolutionists hold that man has descended from the gorilla. He did not think any monkey now known could be regarded as the progenitor of man. On the contrary, he believed that all the facts go to show that the different kinds of monkeys are the modified descendants of one ancestor, and that the different races of men have similarly descended from a common ancestor; and, further, that the ancestors of man and the monkey had remotely no common ancestor. If this view be correct, it is in vain, he thought, to look for the "missing link."

—It is not long since several cases of arsenical poisoning were traced to the wearing of scarlet and blue stockings. Next came a case in which the mischief was traced to a highly-colored hat lining. More recently English and German papers have called attention to dangerous gloves. In the *London Times* a writer describes the poisonous effect of a pair of the fashionable "bronze green" silk gloves, when worn by a member of his family. A German medical journal reports a case of serious poisoning by a pair of navy-blue kids. Dress goods of woollen, silk, and cotton have been found to contain arsenic in dangerous quantities; so, also, gentlemen's underclothing, socks, hat-linings, and the linings of boots and shoes. Prof. Nichols, of the Massachusetts Institute of Technology, reports the examination of a lady's dress which contained eight grains of arsenic to the square foot. In Troy, N. Y., lately, the death of a child was attributed to arsenic sucked from a veil, which had been thrown over the child's crib to keep off flies. "At this rate," says the *Scientific American*, "it will soon become necessary to test for arsenic all goods purchased, before venturing to wear them; or else the label, 'warranted to contain no poisonous dye,' will have to be adopted by all honest makers. Evidently something should be done to put a stop to the rapidly increasing evil. If the obnoxious tints cannot be secured safely as well as cheaply, then they ought to be prohibited, and another process of dyeing ought to be made imperative. Our young chemists will find a fruitful field for the exercise of their inventive powers in the production of the needed dyes."

Art, Music and Literature.

—A life of Molière is in preparation in England at the hands of Andrew Lang.

—Messrs. Murphy & Co., Baltimore, have in press "The Jesuits," translated from the French of Paul Feval.

—Mr. W. H. G. Kingston's latest book is entitled "With Axe and Rifle." It is a story of life on our Western prairies.

—Miss Elizabeth Winthrop Johnson, a niece of Theodore Winthrop, the novelist, has written the hand-book on "The Studio Arts."

—The erection of the library and picture gallery in connection with the Shakspeare memorial buildings at Stratford-on-Avon has begun.

—Lady Anne Blunt, whose "Winter Residence Among the Bedouin Arabs" is announced in London, is the granddaughter of Lord Byron.

—A novel feature in the programme of the next concert by Mr. Thomas' Orchestra, in Cincinnati, will be Bach's concerto for three pianos, played by Mr. Andres, Mr. Singer, and Mr. Schneider.

—Ganesh Bhikaji Gunjkar, of Bombay, is about to publish in Gujarati, Hindustani, and Carnese three of Mr. Smiles' books, "Self-Help," "Character," and "Thrift." The first of these works has already been translated into Pali.

—The works of the French mathematician and astronomer, Laplace, are to be issued complete by the Academy of Sciences of Paris. It will include not only the "Mecanique Céleste," but a great number of memoirs which Laplace published in periodicals and which have never yet been collected.

—At the request of a number of prominent citizens of Cincinnati, the College of Music will reproduce the oratorio of the "Messiah" during the Christmas week. This oratorio, it will be remembered, was one of the distinguishing features of the festival last spring. It is stated the chorus will number 500. Mr. Whitney has already been engaged.

—Plain Chant is now adopted to many of the colleges in Belgium, the last to take it up being the College of St. Barde, at Ghent. Modern music, says the *Semaine Religieuse*, of Ghent, is now banished from the *Petit Séminaire* of St. Nicholas, the Colleges Grammont, Audenarde, Eecloo, Termonde, Renaix, and from the Institutes of St. Lievin and St. Amand at Ghent.

—Mr. Longfellow is suffering the penalty of greatness, but, unlike Mr. Tennyson, he is unable to protect himself, Richard Herne Shepherd has been through the dusty files of American magazines, and collected together his earliest and gladly-forgotten poems, and published them in London. They are twenty-one in number. The poems were chiefly written before Mr. Longfellow had reached his 20th year.

—Gounod's latest work, "Polyeucte," an opera in five acts, was recently performed at the Grand Opera at Paris with immense success. After such a victory, Gounod may well retire from the arena of art, having accomplished more than enough for his fame. The librettists, inspired by the immortal tragedy of Corneille, have succeeded in preserving to a great extent the original scenes, together with the matchless verses of the great classic tragedian.

—We learn that George Freiherr von Dyhern, who was a convert to the Faith, died at Rothenburg, Germany, on the 29th of September, after a short illness during which he had the happiness of receiving the consolations of religion. The deceased was one of the most eminent authors and poets of Catholic Germany. His poems were worthy of the age of Goethe and Schiller, and his prose writings, chiefly Catholic tales, are admired for elegance of style, purity of language and noble casts of character. Every line that this accomplished writer penned shows him to have been a faithful Catholic.

—The first number of a new or third series of the *Dublin Review*, now in the forty-second year of its existence, will appear in January. As previously announced, it will be edited by Rt. Rev. Bishop Hedley. The *Review* will undergo certain modifications calculated to render it more widely popular and more acceptable to a larger number of tastes. Each number will contain a summary of the contents of foreign Catholic periodicals, short notices of all new Catholic books, and a quarterly review of Science. Henceforth all the articles will be signed with the names of the writers. The size and form of the *Review* will remain unaltered.

—The Crown Prince Rudolph of Austria is said to be a gentleman of rare literary and linguistic abilities. English, Italian and French are as familiar to him as his own native German; besides this he is able to express himself fluently in Hungarian and many others of the Slavonic languages, of which there are no less than seventeen spoken in the different parts of the Austrian Empire. His Imperial Highness is now engaged in writing a work on natural science, treating of the Stein Adler (Alpine Eagle). An excellent Alpine hunter, he has shot with his own hands twenty fine specimens of this royal bird. In the construction of the MS. he is assisted by Drs. Brehm and von

Homeyer, who are among the ablest ornithologists of Europe.

—Something over a dozen years ago two young ladies wrote to Max Muller to counsel them upon the choice of a language which no one else in England knew, and which they might learn. He replied: "I am afraid you will consider both Portuguese and Swedish as far too commonplace. Well, in that case, take Siamese. You will have some trouble in getting grammars and dictionaries: yet, if you are in earnest, you will, with some little trouble and expense, get what you want. There is not a single man in Europe, I believe, who knows Siamese. The alphabet is troublesome, the grammar itself seems easy. There is a vast literature, as yet almost unknown. The King of Siam is a man of literary tastes, a man who reads and writes English."

—A remarkable globe is to be seen in the Museum of Lyons, France. This globe, constructed in 1701 by a famous Lyonesse engineer, Henry Marchand, in religion Father Gregory, of the Order of St. Francis, and by the Venetian Contarini, a disciple of Nolin, belongs to the Flemish school of cartography. It produces in general the maps drawn by Huterius (1546), Frisius (1540), Ortelius (1520), Mercator (1613), Hondius (1631), and is regulated after the best works on geography of that period, edited by Blouc & De Janson. But besides this, the greater part of the geographical projections are rectified; positions, until then uncertain, are defined; new sites and a goodly number of new indications, several of which are very important and hitherto unknown to geographers, are set down on this globe.

—Alfred J. Frost, Librarian of the Society of Telegraph Engineers, London, contributes to the *Library Journal* for October an interesting account of the Ronalds Catalogue and Library of Works on Electricity and Magnetism. The catalogue referred to was compiled by the late Sir Francis Ronalds, F. R. S., who devoted the greater part of a long life to its completion, and to the formation of the valuable library bearing his name, now in the possession of the Society of Telegraph Engineers. He bequeathed the library to the Society on condition that it should bear the cost of printing the catalogue, which includes not only the works in the library, but all other known on the subject. This condition the Society, although a very young one, not having been established more than seven years, agreed to, and is now preparing the catalogue for publication. It contains upwards of 12,000 entries, and is believed to contain a record of nearly all the important books and papers bearing on the subject published in any language up to within a short time of the author's death. The library formed by Sir Francis Ronalds, above referred to, contains about 10,000 words, a large number of which are papers cut from the transactions of learned societies, periodicals, etc. Sir Francis Ronalds has been long known to the scientific world as the author of a small and now scarce book, the first ever published on the subject of the electric telegraph. This book describes a system of electric telegraphy which its author invented and worked as early as 1816. The invention was a perfectly practicable one, and has gained for its author, from more than one learned authority, the title of "the father of telegraphy."

Books and Periodicals.

—We have received a copy of "The Proceedings of the Tenth Annual Convention of the Irish Catholic Benevolent Union of the United States," held at Worcester, Mass., on the 25th and 26th of September, 1878. The pamphlet also contains the Constitution of the Union and the Roll of Societies. The Union is in a prosperous condition.

—From the publishers of the *Catholic Columbian*, Columbus, Ohio, we have received a tastily-printed pamphlet entitled "In Memoriam." It is a well-written life of the late saintly Bishop Rosecrans, of Columbus, and moreover contains a long account of his obsequies, with the funeral sermon of Bishop Foley of Chicago. The pamphlet is adorned with a fine steel engraving of the late Bishop.

Notre Dame Scholastic.

Notre Dame, November 23, 1878.

The attention of the Alumni of the University of Notre Dame, and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the TWELFTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

THE NOTRE DAME SCHOLASTIC contains: choice Poetry, Essays, and the current Art, Musical and Literary Gossip of the day.

Editorials on questions of the day, as well as on subjects connected with the University of Notre Dame.

Personal Gossip concerning the whereabouts and the success of former students.

All the weekly local news of the University, including the names of those who have distinguished themselves during the week by their excellence in class and by their general good conduct.

A weekly digest of the news at St. Mary's Academy, Notre Dame, Ind.

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A Catholic University.

The Catholic press continually agitates the question of establishing a Catholic University in the United States similar to the great Universities of Europe, but so far without success. That there are great reasons why such a University should be established is apparent to the most superficial observer.

Throughout almost all English literature there runs an anti-Catholic spirit. Indeed there are few non-Catholic writers in the English language, whether they be historians or poets or philosophers or novelists or scientists, that have not written misrepresentations and calumnies against the Church, while the daily press continually misrepresents the doctrines which she teaches. A superior Catholic education, teaching correct views of science, history and Catholic principles is, then, required at the present time to counteract the poison to be found in our current literature, and this superior education can be furnished by the University only.

As a writer well says: "Besides the conservative influence, so to call it, of religion, a Catholic University would also impart a higher tone to the Catholic body—it would diffuse Catholic notions through the mass of society—it would create a greater interest in all that concerns the welfare of the Catholic religion—it would encourage a taste for Catholic literature, Catholic arts, Catholic institutions of every sort,—it would create a large body of learned men, who would exercise an important influence on society; men competent, on the one hand, to vindicate the cause of religion against the insidious poison of a mis-called but dangerous science, and, on the other, to rescue science from the use to which it has been perverted, by dissociating it from, and even turning it against religion—it would educate everyone to that lofty Catholic principle that religion is a consideration paramount to every other, and, therefore, never to be compromised in order to purchase any temporal advantage whatever:—in these, and

many ways besides, a Catholic University would serve as a grand centre for diffusing the living principle of faith through the whole Catholic body, and communicating its vivifying influence to the most distant and least important parts."

Then, again, in a country like the United States the Catholic layman, be he a professional man or a merchant, is thrown into a society where he comes in contact continually with men who have strong anti-Catholic, or it may be what are called "liberal" notions. This contact cannot be conducive to strengthen his faith, if perchance he has not received a sound superior religious education, which is to be obtained only in the University. On the contrary it serves to weaken his faith, if not to draw him away from it altogether.

If, then, there are so many reasons why a Catholic University should be established, why is it not done? It is not for lack of means, as many people seem to imagine, for were the Catholic hierarchy of the United States to call upon the people of the United States for means it would be given in abundance.

What therefore is the reason why the project for a Catholic University is not taken up and pushed through? Probably the feeling entertained by many that there is a great deal still wanting to make our primary and grammar schools what they should be—that the masses of our Catholic people are not supplied either with a sufficiency of means for their education in some cases or are totally lacking of all means in others, being as a consequence compelled to go to the public schools. Go to many of the public high-schools, and how many Catholic boys and girls, or at least children of Catholic parents, will you find there—and, too, in the highest classes? While this is the case, thinking Catholics cannot but feel that there is a want, and a great want, in a matter of far more consequence than even a University, and although the one should not necessarily stand in the way of the other they cannot make up their minds to bridge the gap. While we have parochial schools only in the proportion of one school-house to every 6,000 Catholics in the United States, as was shown by the tables in last week's SCHOLASTIC, the Catholic Hierarchy, the Clergy and laity cannot feel satisfied, and until this want is supplied there will be some hesitancy in bringing forward and pushing to a conclusion the plan of a grand Catholic University. Therefore, in order to obtain the University, no time should be lost in providing for the wants of the literally starving mass of people who are unprovided with the means of obtaining a Catholic education, save in the ecclesiastical provinces of Cincinnati, Milwaukee, etc. And, again, where Catholic parochial schools exist, how few of them are what they should be, what they might easily be if the people seconded the efforts of the pastor? If the schools were put upon a good financial footing, placed under diocesan regulations, or if you will (for the diocesan regulations would come to that) under a board of supervisors of the principal people of the parish, who would take an interest in and help to support the school, then there would be no necessity for anyone to go to a school where only a Godless education would be obtained. This done, all would feel satisfied, and be prepared for higher things. What is wanted is greater efficiency in most of our Catholic parochial schools, and more of them. Before the University can or ought to be established there should be Catholic schools in every parish in the United States. After these have been established, academies and high schools for training pupils for college should come. Enough

colleges being already established, the University could then be started, would meet with ample support, and be able to secure students in abundance. Until this is done we would look upon the establishment of a great University as useless. It would be simply a college and nothing more, and of colleges we have already as many as can be decently supported. It would not answer the end which its founders intended.

The multiplication of Catholic colleges in the United States we look upon as an evil, just as many non-Catholics regard the multiplication of Protestant or purely secular colleges. It accomplishes no great good, while on the contrary it prevents those already in existence from extending their usefulness. It defers the day of founding the great University, which we hope to see some day in a flourishing condition. What should be done to-day is to perfect our parish schools and to-morrow build up our high schools and academies.

As things go now, it is doubtful if a University be established in a quarter of a century—at least so as to make it meet the desired end; by the immediate erection of a sufficient number of parochial schools, and placing them on such a footing that they will meet the wants of the people, the gap between public feeling and the University project will be, not bridged over, but built up solidly.

But apart from the question of a University, there is an imperative necessity for additional schools. How can they best be obtained? We answer, by the forming of diocesan school-boards, with subordinate boards in each parish, under the presidency of the pastor. The people best qualified to aid and advance Catholic educational interests will thus be brought together, a greater and more general interest will be taken in the cause of education, and facilities obtained that will furnish a good education on a sound religious basis. Thus will our youth be saved from the pernicious influences of a godless education, and the tens of thousands that would have lost the Faith be saved to the Church. We have from time to time called attention to this matter, but without avail, therefore we give facts and figures that we think will rouse our people to a sense of duty. Some saw the justice of our remarks and warmly advocated the measure; we hope they will continue to press it until active measures are taken. Will not the remainder of press also lend its support? Is it not its imperative duty to do so, with the appalling fact before us that thousands of our children suffer from blighting influences to their faith? It has been estimated that no less than ten millions have been lost within a century,—suppose the figure falls short, is it not still our duty to be up and doing, and prevent further harm? This is a question in which a fearful responsibility is involved both for our press, our clergy and laity, and we hope that no time will be lost in considering it.

Personal.

- Carl Otto, of '77, is teaching at Havana, Ill.
- Thomas Hansard, of '76, is living at Youngstown, Ohio.
- M. T. Corby, of '64, was at Notre Dame on the 19th.
- F. W. Montgomery, of '78, is living at Montgomery, Ind.
- John F. Soule, of '75, is practicing law at Fort Madison, Iowa.
- J. Brougham (Commercial), of '72, is residing at Dexter, Mich.

—Frank Rosa (Commercial), of '75, is in business in Chicago, Ill.

—James Del Vecchio (Commercial), of '75, is living at Louisville, Ky.

—Charles W. Robinson (Commercial), of '76, is living at Sandusky, Ohio.

—F. J. Weisenburger (Commercial), of '75, is in business at Defiance, Ohio.

—J. Devine (Commercial), of '72, is engaged in farming near Dexter, Mich.

—Julius Rogers (Commercial), of '78, is in business at Mt. Vernon, Ohio.

—J. L. Perea (Commercial), of '76, is farming near Bernalillo, New Mexico.

—C. M. Proctor, of '76, is City Engineer and County Surveyor at Elkhart, Ind.

—W. Schultheis (Commercial), of '75, is with his father in the marble business in Detroit, Mich.

—Frank Wittlesberger (Commercial), of '73, is engaged with his father in business at Detroit, Mich.

—A. Greening (Commercial), of '72, is teaching "the young idea how to shoot" at Bay City, Mich.

—W. T. Ball, of '77, lately took part in a debate by members of the Irving Literary Society of Chicago.

—Very Rev. H. Muehlsiepen, Vicar General of the Archdiocese of St. Louis, was at Notre Dame on the 20th.

—Rt. Rev. Dr. Dwenger, Bishop of Fort Wayne, spent several days at Notre Dame and St. Mary's about the middle of the week. Everyone at Notre Dame was glad to see him here.

—Rt. Rev. Dr. Gilmour, Bishop of Cleveland, Ohio, spent several days at St. Mary's and Notre Dame at the end of last and the beginning of this week. Bishop Gilmour has ever been a welcome visitor.

—John F. Foley (Commercial), of '75, is in business at Nashville, Tenn. We regret to learn of the death of his father, one of the most esteemed citizens of Nashville, which occurred in that city some time ago. His many friends among the old students of Notre Dame will sympathize with him in his loss.

Local Items.

—Next Thursday is Thanksgiving Day.

—The Minims enjoy their evening recreations very much.

—The Bulletins will be made out next Wednesday morning, Nov. 27th.

—The usual monthly Conference of the priests at Notre Dame was held last Wednesday.

—On the evening of next Thursday week Prof. A. J. Stace will lecture in Phelan Hall.

—The monthly oyster supper of the writers for THE SCHOLASTIC will take place this evening at 7 o'clock.

—Why does the St. Cecilia Philomathean Association resemble the State of Arkansas? Because it has a little Rock.

—The avenue leading from South Bend to the College will, if the weather continues favorable, be entirely graded the coming week.

—The mania for quoiting has spread into the Senior Department, among the members of which many good games have been played.

—Mr. Jacob Wile, of Laporte, Ind., has subscribed \$10 to the Chapel of the Sacred Heart, and E. W. Robinson, of Milville, Florida, has subscribed \$5.

—Our friend John on reading the report of the attempted assassination of King Humbert remarked: "Well, it's safer to be a Jack than a king nowadays."

—The Mass to be sung to-morrow is the *Missa de Angelis*. The psalms sung at Vespers are from the Common of a Confessor not a Bishop, page 50 of the Vespers.

—The *Niagara Index*, this year, possesses an excellent corps of editors. We wish the paper a wide circulation.

among the alumni of the Seminary of Our Lady of the Angels.

—Imagine the confusion of our friend John on last Sunday when about to join in the opening hymn at Vespers he found that he had Bullions' Grammar in place of his Vespers.

—During the past week Rt. Rev. Bishops Dwenger and Gilmour visited Notre Dame. Rt. Rev. Dr. Walsh, of London, Ont., is expected soon;—indeed he may arrive while THE SCHOLASTIC is on the press.

—The large bell in the tower of the Church of Our Lady of the Sacred Heart, Notre Dame, and which weighs about fifteen thousand pounds, is frequently heard at Warsaw, Ind., a distance of about thirty-five miles.

—Nearly all the students in the Junior department got themselves weighed last Wednesday. It is safe to say that none were found wanting. Indeed one Junior found that he had gained twenty pounds since last September.

—Bro. Simon brought a large full-grown rabbit out on the Junior Campus last Wednesday. He gave the rabbit its liberty, when an exciting chase took place. The boys finally captured it and brought it over to the Minims.

—The Moot Court is held regularly every week and is more lifelike than at any other period of its existence. Prof. L. G. Tong presides, and as all the members are "go-ahead boys" we may hope to see the Moot Court continue its prosperous condition.

—At the meeting of the Sodality of the Blessed Virgin Mary held on the 20th, at the Manual Labor School, answers to questions were given by Messrs. Baroux, Ward and Boulger. The ten-minute instruction was given by the Rev. Editor of the *Ave Maria*.

—The sixth regular meeting of the Sodality of the Guardian Angels of the Sanctuary was held Sunday, November 17th. It was proposed and carried that the Society receive Holy Communion on all the principal festivals of the scholastic year. The usual five-minute instruction was given.

—On the 6th inst. a meeting was called to reorganize the Association of the Holy Childhood. The election for officers resulted as follows: Very Rev. A. Granger, C. S. C., Director; Bro. Albert, C. S. C., President; J. Gordon, Vice-President; O. Farrelly, Secretary; J. Inderrieden, Treasurer.

—The 8th regular meeting of the St. Stanislaus Philopatrian Society was held on the 20th. Masters M. Foote and W. Adams were elected members. Declamations were delivered by C. Van Mourick, C. Rietz, E. G. Sugg, W. Guthrie, F. T. Pleins, P. C. Crowley, W. D. Cannon, and J. L. Halle.

—The 9th regular meeting of the St. Cecilia Philomathean Association was held on the 19th. Messrs. J. McCarthy, and J. Rock were admitted to membership. A lively debate took place. The speakers were Messrs. F. Bloom, G. Donnelly, F. McGrath and K. Scanlan. W. J. McCarthy declaimed.

—Last week, at the monthly examination held by the Rev. Director of Studies in the 2d Class of the Minim Department, Master H. Snee won the prize for Arithmetic, F. Parsons for Reading, and H. Backman for Geography. The prizes were the gift of the Rev. examiner, and the recipients appreciate his kindness.

—The first Catholic college paper that we have ever heard of was the *Collegian*, published at St. Joseph's College, Somerset, Ohio, in 1853 or 4. Both the college and the paper have ceased to exist. THE NOTRE DAME SCHOLASTIC was begun in 1867. We know of no Catholic college paper now in existence started before it.

—There is a complaint that some of the readers in the Senior refectory cannot be heard in all parts of the room, although there are many fine readers who occupy the stand. The chief cause of this is that the readers do not sit up straight enough, but are inclined to lean forward. Please, young gentlemen, throw back your shoulders and let yourselves be heard.

—The ninth regular meeting of the St. Aloysius Philodemic Society was held Nov. 19th. Mr. Clarke read the criticism of the previous meeting. Questions were answered by Messrs. J. J. Quinn and J. Shugrue. Declama-

tions were delivered by Messrs. W. A. Widdicombe, A. J. Burger and A. Hertzog. Essays were read by Messrs. R. Russell, J. Kinney and J. Quinn.

—One of the very best papers on our exchange list is the *Catholic Universe* of Cleveland, Ohio. Mr. Manly Tello is a natural-born editor. He shows this in the admirable selections which he makes for his paper. Besides he is every bit as ready with his pen as he is judicious in the use of his scissors. If the *Universe* does not possess a large subscription list it is because the Catholics of the Cleveland diocese cannot appreciate a good paper.

—Everyone should understand that he ought not to send anonymous letters. If he has any complaint to make let him like a man go make it, and if there is cause for the complaint it will be attended to. But the mere fact of sending the letter anonymously shows that there is either no good grounds for complaint or that the writer has not moral courage enough to do his duty. It is a mean, low, sneaking way of doing a thing, and no one with the instinct of a gentleman would do it.

—The 5th regular meeting of the Archconfraternity of the Immaculate Conception took place Sunday evening, Nov. 17th. At this meeting were present Very Rev. Father Granger, Rev. Fr. Stoffel; Messrs. Fallize, Collins, Hurth, and Bros. Leander, Alexander, Philip, Hugh, and others. The ten-minute instruction was given by the Rev. Editor of THE SCHOLASTIC. An essay on the "Life of St. Stanislaus" was given by E. Murphy. Master A. Rock gave an essay on "Advent," and Master J. Guthrie one on "Sacramentals." A prize was given to Master K. Scanlan for giving the best answer to a question proposed at a former meeting. All the various reports were handed in.

—A lively contest took place on the 18th inst. between the Junior Red and Blue foot-ball clubs. Several members of the faculty witnessed the game and pronounced it the most evenly-contested match they ever witnessed. Hugh Dean, an amateur of considerable note, being present, acted as captain for the Reds, Alec Rietz filling the same position for the Blues. The club winning four innings out of seven was to be declared victor. The Blues won the first inning; the Reds, the second and third; the Blues, the fourth; Reds the fifth; Blues, sixth and seventh. After the game was over Bro. Simon, the Steward, presented the victorious Blues with a barrel of "Northern-Spy apples."

—Last year Very Rev. Father General started a class in elocution, in the Minim Department and made the sacrifice of part of his precious time to give instruction in the same. Tuesday he visited the class and expressed himself well pleased with the progress made by the different members, especially Masters Frank Campau, of Detroit, Mich., A. M. Coghlin, of Toledo, Ohio, and A. Hartrath, of Chicago, Ill. The addresses read by the Minims are always admired and spoken of in the highest terms, which no doubt is owing to the attention paid to this branch in the Minim Department. Those students that are promoted from the Minims to the Juniors generally enter Prof. Lyons's class, which is a guarantee that they are good readers.

—With great pleasure we call attention to an excellent feature of the University of Notre Dame, in Indiana, one of the leading Catholic colleges in the country. This institution has developed into excellence a Commercial Department, in which the course of studies is complete in itself, being arranged somewhat on the plan of the best business colleges of our large commercial marts, and with such changes and additions peculiarly its own as throughout the last thirty years have been suggested by a corps of well-disciplined and experienced teachers. The teachers are gentlemen of high qualifications, and, as we learn from THE NOTRE DAME SCHOLASTIC, a clever weekly paper published in the college, neither pains nor expense have been spared in the grading of the classes in this as in the other departments, so as to give students of various degrees of advancement, and natural talent, an opportunity of making the greatest progress in the shortest possible time. This is a branch of education much needed in this country, and it would be well if other Catholic colleges would take the hint.—*Boston Pilot*.

—The Entertainment in honor of St. Cecilia was given

last Thursday evening. It was very entertaining, and did credit to all who participated in it. It was given by the members of the St. Cecilia Philomathean Association, assisted by members of the Elocution classes, the Vocal Class, etc. The programme, which was quite long, was as follows:

Music—"Belisario"	Quartette
Address	F. W. Bloom
Declamation	W. J. McCarthy
Declamation	F. Wall
Vocal Duett	K. L. Scanlan and F. Grever
Ode to St. Cecilia	G. H. Donnelly
Oration	K. Scanlan
Music—"Zampa"	Quartette
Declamation	P. Hagan
Recitation	R. Mayer
Music—Piano	G. Cochrane
Declamation	R. Russell
Recitation	A. B. Congar
Declamation	A. J. Zahm
Personation	A. W. Widdicombe
Music—"Attila"	Quartette
Declamation	F. Brady
Song	F. Grever
Declamation	W. Hale
Declamation	W. B. McGorrick
German Selection	E. Piekenbrock
Declamation	P. J. Dougherty
Declamation	W. G. Jones
Music—"Preciosa"	Quartette

Roll of Honor.

[The following are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

W. H. Arnold, R. M. Anderson, J. F. Arentz, J. B. Berteling, James Brice, M. T. Burns, J. M. Byrne, J. G. Baker, J. F. Buchanan, Thos. Barrett, M. H. Bannon, J. J. Coleman, A. B. Congar, G. P. Cassidy, T. F. Conlan, Wm. Connolly, W. H. Claggett, C. J. Clarke, F. W. Cavanaugh, Geo. Cochrane, E. T. Chalfant, J. M. Carroll, C. K. Devries, E. J. Dempsey, J. H. Delaney, D. Donohue, P. J. Dougherty, M. Doty, L. J. Evers, M. English, A. J. Hertzog, P. J. Hagan, M. J. Hogan, L. Horne, J. T. Harrison, J. Q. Johnson, J. P. Kinney, R. E. Keenan, J. R. Kelly, M. Laughlin, P. B. Larkin, W. J. Murphy, R. P. Mayer, Thos. Mackey, J. B. McGrath, M. J. McCue, W. B. McGorrick, J. J. McErlain, M. J. McEniry, H. W. Nevans, Wm. O'Brien, R. E. O'Brien, L. N. Proctor, S. S. Perley, J. J. Quinn, J. P. Quinn, R. Russell, J. J. Shugrue, R. D. Stewart, T. S. Summers, A. Scheiber, C. L. Stuckey, T. W. Simms, P. Shea, J. S. Smith, E. Schifferle, J. Thompson, P. H. Vogle, F. Williams, F. X. Wall, E. Ward, E. A. Walters.

JUNIOR DEPARTMENT.

M. J. Burns, J. G. Brady, F. W. Bloom, B. A. Casey, J. C. Casey, P. C. Crowley, H. E. Canoll, A. A. Caren, T. F. Clarke, W. D. Cannon, G. H. Donnelly, J. W. Devitt, Henry Devitt, L. D. Dimick, E. J. Ewell, J. M. Eisenhauer, R. L. French, J. W. Guthrie, J. A. Gibbons,* F. H. Grever, E. G. Gallagher, Fred Glade, H. G. Gwynn, J. L. Halle, H. M. Haerly, J. Haney, J. Kurz, J. Kennedy, Thos. F. McGrath, J. S. Morgan, W. J. McCarthy, R. E. McCarthy, A. S. Manning, J. F. Mug, J. S. Nelson, H. G. Niles, J. N. Osher, F. B. Phillips, A. P. Perley, A. Rietz, W. Rietz, C. F. Rietz, A. S. Rock, J. M. Scanlan, G. A. Orr, J. A. Seeger, J. M. Schneider, G. A. Schnull, E. G. Sugg, F. C. Sheid, J. K. Schoby, F. E. Weisert, R. T. Williams, A. F. Zahm.

* The name of J. A. Gibbons was omitted last week by mistake.

MINIM DEPARTMENT.

W. A. McDevitt, N. P. Nelson, G. J. Rhodius, P. F. Brady, W. S. Coghlin, O. Farrelly, J. J. Gordon, C. B. Crowe, F. W. Rheinhardt, J. M. Courtney, G. Woodson, P. S. Fitzgerald, C. L. Garrick, J. S. McGrath, H. C. McDonald, J. J. Inderrieden, A. H. Chirhart, E. Howard, H. A. Kitz, J. H. Garrity, J. A. Crowe, J. S. Inderrieden, C. M. Long, E. S. Chirhart, T. McGrath, J.

Chaves, C. J. Welty, E. C. Esmer, T. Williams, L. J. Young, Geo. Tourtillotte, A. F. Schmückle, W. V. O'Malley, P. Campau, J. S. Courtney, H. C. Snee, F. B. Farrelly, A. J. Campau.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

COURSE OF MODERN LANGUAGES, FINE ARTS AND SPECIAL BRANCHES.

R. Russell, J. Coleman, J. Hermann, L. Horn, M. S. Burns, R. Anderson, J. McErlain, P. H. Vogle, W. Arnold, F. Smith, J. Kurz, J. Brady, M. J. Burns, J. Seeger, G. Castaneda, A. Mergentheim, F. Phillips, M. Wolf, C. Brinkmann, F. Becker, O. Eigholz, D. Reidy, J. Kennedy, F. Grever, J. Schneider, L. J. Morgan, A. Rietz, W. Rietz, C. Rietz, F. Glade, J. Halle, F. Gaffney, E. S. Walter, G. Schnull, A. Manning, J. Mug, A. S. Rock, C. Van Mourick, C. Cones, A. J. Burger, W. Carpenter, M. J. McCue, F. W. Cavanaugh, G. Sugg, J. B. Berteling, A. Congar, T. Barrett, C. K. Devries, J. Gibbons, F. Bloom, J. Nelson, E. P. Cleary, W. McGorrick, J. B. Claggett, K. Scanlan, J. English, E. Sugg, A. Keenan, J. Eberhart, J. Arentz, E. A. Walters, J. Baker, R. P. Mayer, J. Thompson, H. Niles, J. W. Guthrie, C. Mueller, R. Price.

MINIM DEPARTMENT.

A. M. Coghlin, N. P. Nelson, W. A. McDevitt, G. J. Rhodius, W. S. Coghlin, J. M. Courtney, O. Farrelly, A. Hartrath, C. S. McGrath, F. C. Orner, H. W. Bachmann, J. J. Inderrieden, A. H. Chirhart, H. C. McDonald, F. A. Campau, J. S. McGrath, G. J. S. Courtney, Tourtillotte, C. L. Garrick.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the competitions, which are held monthly.—DIRECTOR OF STUDIES.]

COLLEGIATE COURSE.

German—A. Rietz, P. Vogel, W. Rietz, J. Halle, E. Piekenbrock, J. Kurz, M. J. Burns; French—R. Russell, J. Coleman; Linear Drawing—A. J. Burger, J. B. Berteling; Artistic Drawing—R. Anderson, R. Pleins; Elocution—P. J. Hagan, R. Russell, W. A. Widdicombe, W. B. McGorrick, A. B. Congar, R. P. Mayer, K. L. Scanlan, A. Zahm, Thomas Francis McGrath, G. H. Donnelly; Telegraphy—R. Price, R. Keenan; Music—F. Phillips, C. Rietz, H. Niles, A. S. Rock, G. Schnull, F. Bloom, B. J. Claggett.

Saint Mary's Academy.

—Monday evening Rev. Father Zahm gave an illustrated lecture on "Astronomy."

—At Vespers on Sunday Rt. Rev. Bishop Gilmour gave an impressive sermon on the "Journey of Life," at once eloquent, practical and apostolical.

—Monday morning Rt. Rev. Bishop Gilmour gave recreation from classes, a favor for which all were grateful. Such rare days are spent in many ways, but most of the pupils fill up the time in plain-sewing, reading, or hie to the embroidery-room to work on the Christmas presents for the loved ones at home.

—The Theoretical Music Class on Saturdays is doing well. The list of good points outreach our limits; the following are *par excellence* in recitation and black-board examples: Misses Lange, M. McGrath, E. Keenan, M. Sullivan, T. Killelea, H. Buck, M. Campbell, A. Cavenor, A. Ewing, G. Winston, R. Hackett, A. McGrath, A. Farrelly, M. Usselman, L. Neu, M. Mullen, A. Mulhall, M. Schwass. Among the Minims: M. Garrity, M. Casey, J. Cleary, M. Chirhart, B. Garrity.

—Among visitors during the week were: Rt. Rev. Bishop Dwenger, of Fort Wayne, Ind.; Rt. Rev. Bishop Gilmour, Cleveland, Ohio; Rev. Theobald Schoch, C. P. S., Winamac, Ind.; Rev. Father Hartman, Lafayette, Ind.; Mr. and Mrs. Devine, Bloomington, Ill.; Mrs. Reinhardt; Mrs. Zeis, Chicago, Ill.; Mr. Chas. Dougherty, Dougherty, Iowa;

Mr. O. Moe; Mr. John McKerlie, Sturgis, Mich.; Mr. and Mrs. Brown, Dubuque, Iowa; Mr. L. Fanis, Cohoes, N. Y.; Miss George; Miss Harraten, Reading, Penn.; Mr. and Mrs. Baker, Dayton, Ohio; Mrs. Garrick; Mr. J. Taylor, Chicago; Mr. J. Falasey, Winamac, Ind.; John D. Hogan, M. D., Chicago; Mrs. Zimmerman; Mrs. A. Wagner, Rochester, Ind.

—At the Academic reunion Sunday evening the study-hall was handsomely decorated. Although the evening was unpleasant, Right Rev. Bishop Gilmour and Very Rev. Father General attended. It was gratifying to the pupils the pleasure our Very Rev. Father evinced in seeing a large number present themselves to receive the reward of industry and good conduct from the hands of the Rt. Rev. Bishop. After a few encouraging words relative to the Academic course of study, made effective by the cordial tone of voice and kindly interest shown by the learned Prelate, Miss Adelaide Kirchner read in German "*Die Dammglocke zu Erfurt*"; Miss M. McGrath, in French, "*Le Curé de Campagne*"; Miss Woodin, a humorous composition on "Astronomy"; Miss Cavenor, "King Robert of Sicily," Longfellow.

—St. Mary's has been highly favored this week by a visit from Rt. Rev. Bishop Gilmour of Cleveland, Ohio, an honor which all its inmates appreciate, knowing the little time his Lordship's onerous labors leave at his disposal. The pupils endeavored to make his visit pleasant by a little entertainment on Friday evening, at which Miss McGrath expressed the sentiments of all in a neatly worded address, to which the pupils of last year added their thanks for the gold medal in "Domestic Economy" presented by the Bishop for competition at the June Commencement, his absence on that occasion having been a source of deep regret. In reply the Rt. Rev. Bishop spoke at length on the progressive education of the day, and while it was proper to cultivate the liberal arts, the *useful* should take first rank in the course. He was pleased to find his views carried out at St. Mary's, and encouraged all to perseverance.

Roll of Honor.

ACADEMIC COURSE.

HONORABLY MENTIONED IN THE

GRADUATING CLASS—Misses Hope Russell, Louisa Kelly, Ida Fisk, Sarah Moran.

1ST SENIOR CLASS—Misses Clara Silverthorn, Eleanor Keenan, Mary McGrath, Mary Danaher, Teresa Killelea, Anna Woodin, Rebecca Neteler, Anna Maloney, Sarah Hambleton, Aurelia Mulhall, Zoé Papin, Mary Casey.

2D SR. CLASS—Misses Mary Sullivan, Mary Brown, Jessie Grover, Philomena Wolford, Catharine Hackett, Annie Cavenor, Grace Glasser, Adelaide Kirchner, Catharine Danaher, Ellen Galen, Adella Gordon, Marie Plattenburg, Emma Shaw, Genevieve Winston, Annie Ryan, Catharine Ward, Harriet Buck, Catharine Lloyd, Alice Farrell, Elizabeth Schwass, Agnes Brown, Angela Ewing.

3D SR. CLASS—Misses Henrietta Rosing, Anna Cortright, Anna McGrath, Alicia Donelan, Adella Geiser, Lucie Chilton, Margaret Carroll, Ella Mulligan, Mary Usselman, Anna Jones, Margaret McNamara, Mary Mulligan.

1ST PREPARATORY CLASS—Misses Alma Moe, Mary Fitzgerald, Mary Tam, Marie Dallas, Julia Kingsbury, Ina Capelle, Ellena Thomas, Minna Loeber, Mary Mullen, Kathleen Wells, Caroline Hopkins, Julia Barnes, Mary Feehan, Mary English, Adelaide Bisby.

2D PREP. CLASS—Misses Teresa Zahm, Anna Herman, Linda Fox, Laura French, Ollie Williams, Caroline Gall, Mary Ludwig, Mary Campbell, Della McKerlie.

1ST JR.—Misses Mary Chirhart, Elise Lavoie, Elizabeth Considine, Mary Poquette, Julia Cleary, Ada Clarke, Elise Papin, Bridget Haney.

FRENCH.

1ST CLASS—Misses Eleanor Keenan, Mary McGrath, Clara Silverthorn, Annie McGrath.

2D DIV.—Misses Ellen Galen, Henrietta Rosing, Marie Dallas, Aurelia Mulhall, Elise Lavoie.

3D CLASS—Misses Jessie Grover, Emma Shaw, Lucie Chilton, Grace Glasser, Zoé Papin, L. Kirchner, Mary Casey, A. Ewing, M. Birch.

3D CLASS—Misses Louise Neu, Annie Cavenor, Annie Maloney, Mary Danaher, Alice Hiltman, Annie Cortright, Mary Campbell, Linda Fox, Laura French, Julia Butts, Genevieve Winston, T. Walters.

4TH CLASS—Misses Ollie Williams, Mary Sullivan, Philomena

Wolford, Mary Feehan, Frances Sunderland, Emma Gerrish, Catharine Danaher, Catharine Wells, Annie Jones, Mary English, Adella McKerlie, Catharine Lloyd, Margaret Cleghorn, Johanna Baroux, Annie Ryan, Catharine Ward.

FRENCH COMPOSITION.

1ST CLASS—Misses Ellen Keenan, Mary McGrath, Clara Silverthorn, Annie McGrath.

2D DIV.—Misses Henrietta Rosing, Nellie Galen, Aurelia Mulhall, Marie Dallas, Elise Lavoie.

GERMAN.

1ST CLASS—Misses Adelaide Kirchner, Adelaide Geiser, Teresa Walters, Rebecca Neteler.

2D CLASS—Misses Mary Usselman, Adella Gordon, Elizabeth Walsh, Annie Herman, Elizabeth Schwass.

3D CLASS—Misses Mary Ludwig, Ina Capelle, Minna Loeber, Alice Farrell, Caroline Gall, Charlotte Van Namee, Ellen Kelly.

4TH CLASS—Misses Mary Tam, Mary Fitzgerald, Margaret McNamara, Alice Donelan, Julia Butts, Catharine Hackett, Mary Zimmermann, Catharine Ward, Sarah Purdy.

THE CONSERVATORY OF MUSIC.

1ST CLASS—Misses Adella Geiser, Clara Silverthorn, Elizabeth Kirchner, Minerva Spier, Teresa Walters.

2D CLASS—Misses Ellen Galen, Eleanor Keenan.

2D DIV.—Misses Adella Gordon, Harriet Buck, Angela Dillon, Mary Usselman.

3D CLASS—Misses Louisa Neu, Teresa Killelea, Henrietta Rosing, Mary Sullivan.

2D DIV.—Misses Mary Brown, Adelaide Kirchner, Alice Farrell, Mary Campbell, Aurelia Mulhall, Annie McGrath, Elizabeth Walsh, Mary McGrath.

4TH CLASS—Misses Marie Dallas, Catharine Hackett, Mary Mullen, Anna Cortright, Jessie Grover.

2D DIV.—Misses Alice Wells, Caroline Gall, Genevieve Winston, Mary English, Catharine Campbell.

5TH CLASS—Misses Annie Hermann, Mary Danaher, Zoé Papin, Emma Shaw, Angela Ewing, Annie Woodin, Della McKerlie, Annie Cavenor.

2D DIV.—Misses Laura French, Sarah Purdy, Marie Plattenburg, Charlotte Van Namee, Elizabeth Schwass, C. Danaher, Mary Mulligan.

6TH CLASS—Misses Alma Moe, Mary Birch, Mary Hake, Linda Fox, Amy Jones, Rebecca Neteler, Agnes Brown, Eleanor Thomas, Mary Casey, Lulu Wells, Martha Pampel.

2D DIV.—Misses Johanna Baroux, Agnes McKinnis, Lucie Chilton, Julia Kingsbury, Catharine Lloyd, Annie Orr, Mary Feehan, Martha Doxey, Maud Casey, Mary Garrity, Ellen Cavanaugh.

7TH CLASS—Misses Alicia Donelan, Grace Glasser, Mary Fitzgerald, Mary Tam, Mary McFadden, Margaret Ryan, Catharine Ward, Philomena Wolford, Caroline Hopkins.

8TH CLASS—Misses Elise Papin, Mary Chirhart, Julia Cleary, Blanche Garrity.

9TH CLASS—Misses Julia Butts, Ellen Lloyd, Manuelita Chaves, Ada Clarke.

HARP—2D CLASS—Miss E. Galen.

3D CLASS—Misses Angela Dillon, Mary Brown, Mary Campbell, Minerva Spier.

ORGAN—Miss Crip.

HARMONY—1ST CLASS—Misses Elizabeth Kirchner, Adella Geiser, Clara Silverthorn, Minerva Spier, Teresa Walters.

3D CLASS—Misses Ellen Galen, Adella Gordon, Harriet Buck.

VOCAL DEPARTMENT.

1ST CLASS, 2D DIV.—Miss Elizabeth Kirchner.

2D CLASS—Misses Adelaide Kirchner, Mary Usselman.

3D CLASS—Misses Adella Gordon, Agnes Brown, Genevieve Winston, Clara Silverthorn, Catharine Hackett, Adella Geiser.

4TH CLASS—Misses Alice Farrell, Aurelia Mulhall, Anna Woodin.

5TH CLASS—Misses Mary and Annie McGrath, Sarah Purdy, Angela Ewing, Charlotte Van Namee, Henrietta Hearsey, Mary Birch, Mary English, Harriet Buck, Emma Shaw, Annie Jones, Mary Casey, Zoé Papin, Eleanor Thomas, M. Mulligan.

ART DEPARTMENT.

DRAWING.

HONORABLY MENTIONED IN THE

1ST CLASS—Misses Elizabeth Kirchner, Emma Lange, Rebecca Neteler.

3D CLASS—Misses Hope Russell, Marie Dallas, Jessie Grover, Teresa Killelea, Ellena Thomas, Angela Dillon, Elizabeth Schwass, Mary Campbell, Catharine Campbell, Sophie Papin, Julia Butts, Aurelia Mulhall, Minna Loeber, Laura French, Julia Kingsbury, Mary Sullivan, Angela Ewing, Ella Mulligan, Maud Casey.

PAINTING IN WATER-COLORS.

2D CLASS—Misses Rebecca Neteler, Sarah Moran, Sallie Hambleton, Marie Plattenburg, Harriet Buck.

GENERAL DRAWING CLASS.

SENIOR DEPARTMENT.

Misses Jessie Grover, Mary Campbell, Julia Kingsbury, Carrie

Gall, Teresa Zahm, Ina Capelle, Catharine Hackett, Alma Moe, Maggie Carroll, Henrietta Rosing, Lucie Chilton, Anna Cort, right, Maggie Whealan, Mary English, Catharine Danaher, Julia Barnes, Alicia Donelan, Maggie McNamara, Grace Glasser, Sarah Purdy, Ollie Williams, Mattie Pampel, Fannie and Jenny Sunderland, Addie Bisby.

JUNIOR DEPARTMENT.

Misses Lulu Wells, Mattie Doxey, Ada Clarke, Linda Fox, Annie McGrath, Catharine Campbell, Laura French, Sophia Papin, Julia Butts, Maud Casey, Ella Mulligan, Maggie Clegghorn, Agnes McKinnis, Charlotte Van Namee, Jessie Pampel, Annie Orr, Mary McFadden, Johanna Baroux, Mary Feehan, Ellen Lloyd, Mary Lyons, Jennie McGrath, Mary Garrity, Elise Dallas, Martha Zimmerman, Mary Poquette, Elise Papin, Mary Chirhart, Margaret Ivers, Alice King, Alice Esmer, Lizzie Constantine, Elise Lavoie, Bridget Haney, Blanche Garrity, Mary Haney, Amelia Morris, Manuelita Chaves, Julia Cleary, Minnie Fisk.

For politeness, neatness, order, amiability, and correct deportment the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses Sarah Moran, Hope Russell, Ida Fisk, Louisa Kelly, E. McGrath, C. Silverthorn, R. Neteler, M. Danaher, Teresa Killelea, Aurelia Mulhall, Eleanor Keenan, Annie Woodin, Annie Maloney, Zoé Papin, Ellen Galen, Mary Brown, Emma Lang, Agnes Brown, Genevieve Winston, Catharine Danaher, Annie Ryan, Adella Gordon, Adelaide Kirchner, Catharine Hackett, Alice Farrell, Elizabeth Schwass, Annie Cavenor, Catharine Lloyd, Mary Sullivan, Philomena Wolford, Elizabeth Kirchner, Catharine Ward, Jessie Grover, Grace Glasser, Lucie Chilton, Henrietta Rosing, Margaret McNamara, Angela Dillon, Anna Cortright, Mary Carroll, Emma Gerrish, Adella Geiser, Annie Jones, Alicia Donelan, Teresa Walters, Ina Capelle, Ella Cavanaugh, Annie Purdy, Mary Mullen, Alma Moe, M. English, Mary Fitzgerald, Minna Loeber, Kathleen Wells, Mary Ludwig, Della McKerie, Mary Tam, Anna Herman, Teresa Zahm, Ollie Williams, Mary Campbell, *par excellence*. Misses Mary Casey, Marie Plattenburg, Harriet Buck, Mary Usselman, Emma Shaw, Julia Barnes, Elena Thomas, Caroline Gall, Mary Hake, Frances Sunderland, Alice Hiltman, Louisa Neu, Sarah Hambleton, Adelaide Bisby, Caroline Hopkins, Julia Kingsbury.

JUNIOR DEPARTMENT.

Misses Annie McGrath, Marie Dallas, Mary Feehan, Charlotte Van Namee, Linda Fox, Agnes McKinnis, Johanna Baroux, Annie Orr, Maud Casey, Ada Clarke, Mary Chirhart, Elise Lavoie, Jane McGrath, Alice Esmer, Manuelita Chaves, Martha Zimmerman, Blanche de Chantal Garrity, Margaret Ivers, *par excellence*. Misses Angela Ewing, Mary Mulligan, Ellen Mulligan, Laura French, Margaret Clegghorn, Julia Wells, Catharine Campbell, Elise Dallas, Mattie Doxey, Ellen Lloyd, Marie McN. Garrity, Julia Butts, Jessie Pampel, Mary McFadden, Elise Papin, Minnie Morris, Julia Cleary, Alice King, Elizabeth Considine.



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THE SUN FOR 1879.

THE SUN will be printed every day during the year to come. Its purpose and method will be the same as in the past: To present all the news in a readable shape, and to tell the truth though the heavens fall.

THE SUN has been, is, and will continue to be independent of everybody and everything save the Truth and its own convictions of duty. That is the only kind of policy which an honest newspaper need have. That is the policy which has won for this newspaper the confidence and friendship of a wider constituency than was ever enjoyed by any other American Journal.

THE SUN is the newspaper for the people. It is not for the rich man against the poor man, or for the poor man against the rich man but it seeks to do equal justice to all interests in the community. It is not the organ of any person, class, sect or party. There need be no mystery about its loves and hates. It is for the honest man against the rogues every time. It is for the honest Democrat as against the dishonest Republican, and for the honest Republican as against the dishonest Democrat. It does not take its cue from the utterances of any politician or political organization. It gives its support unreservedly when men or measures are in agreement with the Constitution and with the principles upon which this Republic was founded for the people. Whenever the Constitution and constitutional principles are violated—as in the outrageous conspiracy of 1876, by which a man not elected was placed in the President's office, where he still remains—it speaks out for the right. That is THE SUN's idea of independence. In this respect there will be no change in its programme for 1879.

THE SUN has fairly earned the hearty hatred of rascals, frauds and humbugs of all sorts and sizes. It hopes to deserve that hatred not less in the year 1879, than in 1878, 1877, or any year gone by. THE SUN will continue to shine on the wicked with unmitigated brightness.

While the lessons of the past should be constantly kept before the people, THE SUN does not propose to make itself in 1879 a magazine of ancient history. It is printed for the men and women of to-day, whose concern is chiefly with the affairs of to-day. It has both the disposition and the ability to afford its readers the promptest, fullest, and most accurate intelligence of whatever in the wide world is worth attention. To this end the resources belonging to well-established prosperity will be liberally employed.

The present disjointed condition of parties in this country, and the uncertainty of the future, lend an extraordinary significance to the events of the coming year. The discussions of the press, the debates and acts of Congress, and the movements of the leaders in every section of the Republic will have a direct bearing on the Presidential election of 1880—an event which must be regarded with the most anxious interest by every patriotic American, whatever his political ideas or allegiance. To these elements of interest may be added the probability that the Democrats will control both houses of Congress, the increasing feebleness of the fraudulent Administration, and the spread and strengthening everywhere of a healthy abhorrence of fraud in any form. To present with accuracy and clearness the exact situation in each of its varying phases, and to expound, according to its well-known methods, the principles that should guide us through the labyrinth, will be an important part of THE SUN's work for 1879.

We have the means of making THE SUN, as a political, a literary and a general newspaper, more entertaining and more useful than ever before; and we mean to apply them freely.

Our rates of subscription remain unchanged. For the DAILY SUN, a four page sheet of twenty-eight columns, the price by mail, (postpaid) is 55 cents a month, or \$6.50 a year; or, including the Sunday paper, an eight-page sheet of fifty-six columns, the price is 65 cents a month, or \$7.70 a year, postage paid.

The Sunday edition of THE SUN is also furnished separately at \$1.20 a year, postage paid.

The price of the WEEKLY SUN, eight pages, fifty-six columns, is \$1 a year, postage paid. For clubs of ten sending \$10 we will send an extra copy free. Address

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Through trains are run to Leavenworth and Atchison, connecting with trains for all points in Kansas and Southern Missouri. This is acknowledged by the travelling public to be the

Great Overland Route to California.
Two express trains leave Chicago daily from depot, corner Van Buren and Sherman streets, as follows:

	Leave.	Arrive.
Omaha, Leavenworth and Atchison Express	10 15 a.m.	4 00 p.m.
Peru accommodation	5 00 p.m.	9 45 a.m.
Night Express	10 00 p.m.	6 30 a.m.

A. M. SMITH,
Gen'l Pass. Agent.

A. KIMBALL,
General Superintendent.

CHICAGO, ALTON AND ST. LOUIS AND CHICAGO KANSAS CITY AND DENVER SHORT LINES.

Union Depot, West side, near Madison street bridge; Ticket offices at Depot and 122 Randolph street.

	Arrive.	Leave.
Kansas City and Denver Express via Jacksonville, Ill., and Louisiana, Mo.	3 40 pm	12 30 pm
Springfield and St. Louis Ex. via Main Line	8 00 pm	9 00 am
Springfield, St. Louis and Texas Fast Ex. via Main Line	7 30 am	9 00 pm
Peoria Day Express	3 40 pm	9 00 am
Peoria, Keokuk and Burlington Ex.	7 30 am	9 00 pm
Chicago and Paducah Railroad Express	8 00 pm	9 00 am
Streator, Wenona, Lacon and Washington Ex	3 40 pm	12 30 pm
Joliet Accommodation	9 20 am	5 00 pm

J. C. McMULLIN, Gen. Manager. J. CHARLTON, Gen. Pass. Agt.

L. S. & M. S. Railway.

On and after Sunday, May 12, 1878, trains will leave South Bend as follows:

GOING EAST.

2 25 a. m., Chicago and St. Louis Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 30 p m; Buffalo 8 05 p.m.

11 05 a m, Mail, over Main Line, arrives at Toledo, 5 25 p m; Cleveland 10 10 p m; Buffalo, 4 a m.

12 16 p m, Special New York Express, over Air Line; arrives at Toledo 5 40 p m, Cleveland 10 10 p m; Buffalo 4 a m.

9 12 p m, Atlantic Express, over Air Line. Arrives at Toledo 2 40 a m; Cleveland, 7 05 a m; Buffalo, 1 10 p m.

4 50 and 4 p m, Way Freight.

GOING WEST.

2 43 a m, Toledo Express. Arrives at Laporte 3 35 a m, Chicago 6 a m.

5 05 a m, Pacific Express. Arrives at Laporte 5 50 a m; Chicago 8 20 a m.

4 50 p m, Special Chicago Express. Arrives at Laporte 5 40; Chicago, 8 p m.

8 03 a m, Accommodation. Arrives at Laporte 9 05 a m; Chicago 11 30 a. m.

7 30 and 8 03 a m, Way Freight.

F. C. RAFF, Ticket Agt., South Bend.

J. W. GARY, Gen'l Ticket Agt., Cleveland.

J. H. PARSONS, Sup't West Div., Chicago.

CHARLES PAINE, Gen'l Supt.

Indianapolis, Peru & Chicago RAILWAY.

Time Table, in Effect MAY 19, 1878.

Going North.		STATIONS		Going South.	
		ARRIVE	LEAVE.		
1.40 a.m.	3.20 p.m.	- -	Michigan City, - -	9.35 a.m.	8.05 p.m.
12.55 "	2.30 "	- -	La Porte, - -	10.25 "	8.55 "
12.23 "	2.08 "	- -	Stillwell, - -	10.45 "	9.20 "
12.07 "	1.44 "	- -	Walker on, - -	11.10 "	9.47 "
11.37 p.m.	1.7 "	- -	Plymouth, - -	11.47 "	10.33 "
10.31 "	12.10 "	- -	Rochester, - -	12.40 p.m.	11.32 "
9.55 "	11.26 a.m.	- -	Denver, - -	1.17 "	12.12 a.m.
9.25 "	10.47 "	- -	Peru, - -	2.00 "	12.40 "
9.3 "	10.26 "	- -	Bunker Hill, - -	2.22 "	1.01 "
8.33 "	9.56 "	- -	Kokomo Junction, - -	3.00 "	1.35 "
7.52 "	9.13 "	- -	Tipton, - -	3.38 "	2.16 "
7.10 "	8.31 "	- -	Noblesville, - -	4.25 "	3.02 "
6.10 "	7.25 "	- -	Indianapolis, - -	5.25 "	4.00 "
		- -	Cincinnati, - -	10.00 "	8.15 "
		- -	Louisville, - -	10.45 "	8.20 "
		- -	Saint Louis, - -	7.30 a.m.	5.00 p.m.

PERU & INDIANAPOLIS EXPRESS.
Leave Peru 6.10 a. m., - - - Arrive Indianapolis 9.35 a. m.
" " 9.00 " - - - " " 12.00 noon.
RETURNING
Leave Indianapolis 12.25 p. m., - - - Arrive Peru 3.50 p. m.
" " 11.10 " - - - " " 2.55 a. m.

WOODRUFF'S SLEEPING AND PARLOR COACHES
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INFORMATION WANTED
OF the whereabouts of WILLIAM GATES, aged about 18 years. Was a Minim in 1864 and 65 at the University of Notre Dame, Ind. Resided in Chicago, Ill.; afterwards in St. Louis, Mo.
Please address, "THE SCHOLASTIC."

PATRICK SHICKEY,
PROPRIETOR OF THE
NOTRE DAME AND ST. MARY'S 'BUS LINE
For my attention to the patrons of Notre Dame and St. Mary's, I refer, by permission, to the Superiors of both Institutions.
P. SHICKEY.

Michigan Central Railway

Time Table—Nov. 11, 1877.

	*Mail	*Day Express.	*Kal. Accom.	†Atlantic Express.	‡Night Express.
Lv. Chicago.....	7 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	19 00 p.m.
" Mich. City..	9 25 "	11 10 "	6 35 "	7 40 "	1 15 "
" Niles.....	10 45 "	12 15 p.m.	8 12 "	9 00 "	12 35 a.m.
" Kalamazoo..	12 33 p.m.	1 40 "	10 00 "	10 26 "	2 17 "
" Jackson.....	3 45 "	4 05 "	*Jackson Express.	12 50 a.m.	4 45 "
Ar. Detroit.....	6 48 "	6 30 "		3 35 "	8 00 "
	*Mail	*Day Express.	5 40 a.m.	†Pacific Express.	‡Evening Express.
			8 40 "		
Lv. Detroit.....	7 00 a.m.	9 35 a.m.	4 45 p.m.	9 50 p.m.	6 20 p.m.
" Jackson.....	10 20 "	12 15 p.m.		12 45 a.m.	9 40 "
" Kalamazoo..	1 13 p.m.	2 38 "	4 30 a.m.	2 53 "	12 35 a.m.
" Niles.....	3 05 "	4 07 "	6 30 "	4 24 "	2 38 "
" Mich. City..	4 30 "	5 20 "	7 55 "	5 47 "	4 15 "
Ar. Chicago.....	6 55 "	7 40 "	10 30 "	8 00 "	6 45 "

Niles and South Bend Division.

*GOING NORTH.	*GOING SOUTH.
Lv. So. Bend—8 45 a.m. 6 30 p.m.	Lv. Niles—7 05 a.m. 4 15 p.m.
" N. Dame—8 52 " 6 38 "	" N. Dame—7 40 " 4 48 "
Ar. Niles—9 25 " 7 15 "	Ar. So. Bend—7 45 " 4 55 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
HENRY C. WENTWORTH, H. B. LEDYARD,
G. P. & T. A., Chicago, Ill. Gen'l Manager, Detroit, Mich.
G. L. ELLIOTT, Agent, South Bend, Ind.

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Pittsburgh, Ft. Wayne & Chicago

AND PENNSYLVANIA R. R. LINE.

CONDENSED TIME TABLE.

NOV. 10, 1878.

TRAINS LEAVE CHICAGO DEPOT,

Cor. Canal and Madison Sts. (West Side).

On arrival of trains from North and Southwest.

GOING WEST.

	No. 1, Fast Ex.	No. 7, Pac. Ex.	No. 3, Night Ex.	No. 5, Mail.
Pittsburgh,.....Leave	11.45 P.M.	9.00 A.M.	1.50 P.M.	6.00 A.M.
Rochester,.....	12.53 A.M.	10.12 "	2.55 "	7.45 "
Alliance,.....	3.10 "	12.50 P.M.	5.35 "	11.00 "
Orrville,.....	4.50 "	2.26 "	7.13 "	12.55 P.M.
Mansfield,.....	7.00 "	4.40 "	9.20 "	3.11 "
Crestline,.....Arrive	7.30 "	5.15 "	9.45 "	3.50 "
Crestline,.....Leave	7.50 A.M.	5.40 P.M.	9.55 P.M.	
Forest,.....	9.25 "	7.35 "	11.25 "	
Lima,.....	10.40 "	9.00 "	12.25 A.M.	
Ft. Wayne,.....	1.20 P.M.	11.55 "	2.40 "	
Plymouth,.....	3.50 "	2.46 A.M.	4.55 "	
Chicago,.....Arrive	7.00 "	6.00 "	7.58 "	

GOING EAST.

	No. 4, Night Ex.	No. 2, Fast Ex.	No. 6, Atl. Ex.	No. 8, Mail.
Chicago,.....Leave	9.10 P.M.	8.30 A.M.	5.15 P.M.	
Plymouth,.....	2.46 A.M.	11.48 "	8.55 "	
Ft. Wayne,.....	6.55 "	2.25 P.M.	11.30 "	
Lima,.....	8.55 "	4.20 "	1.30 A.M.	
Forest,.....	10.10 "	5.27 "	2.33 "	
Crestline,.....Arrive	11.45 "	6.55 "	4.05 "	
Crestline,.....Leave	12.05 P.M.	7.15 P.M.	4.15 A.M.	6.05 A.M.
Mansfield,.....	12.35 "	7.45 "	4.55 "	6.55 "
Orrville,.....	2.26 "	9.38 "	7.00 "	9.15 "
Alliance,.....	4.00 "	11.15 "	9.00 "	11.20 "
Rochester,.....	6.22 "	1.20 A.M.	11.06 "	2.00 P.M.
Pittsburgh,.....Arrive	7.30 "	2.30 "	12.15 P.M.	3.30 "

Trains Nos. 3 and 6 run Daily. Train No. 1 leaves Pittsburgh daily except Saturday. Train No. 4 leaves Chicago daily except Saturday. All others daily except Sunday.

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